THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Behold, as the eyes of the servants look unto the hands of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God, until that he have mercy upon us" (PSALM 123: 2).

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THE FATHER AND THE SON.

A DOCTRINAL EXPOSITION BY THE FIRST PRESIDENCY AND THE TWELVE.

THE Scriptures plainly and repeatedly affirm that God is the Creator of the earth and the heavens, and all things that in them are. In the sense so expressed, the Creator is an Organizer. God created the earth as an organized sphere; but He certainly did not create, in the sense of bringing into primal existence, the ultimate elements of the materials of which the earth consists, for "the elements are eternal" (Doc. and Cov. 93: 33).

So, also, life is eternal, and not created; but life, or vital force, may be infused into organized matter, though the details of the process have not been revealed to man. For illustrative instances see Genesis 2: 7; Moses 3: 7; and Abraham 5: 7. Each of these Scriptures states that God breathed into the body of man the breath of life. See, further, Moses 3: 19, for the statement that God breathed the breath of life into the bodies of the beasts and birds. God showed unto Abraham "the intelligences that were organized before the world was"; and by "intelligences" we are to understand personal "spirits" (Abraham 3: 22-23); nevertheless, we are expressly told that "Intelligence," that is, "the light of truth, was not created or made, neither indeed can be" (Doc. and Cov. 93: 29).

The term "Father," as applied to Deity, occurs in sacred writ with plainly different meanings. Each of the four significations specified in the following treatment should be carefully segregated.

1. "Father" as Literal Parent.

Scriptures embodying the ordinary signification—literally that

of Parent—are too numerous and specific to require citation. The purport of these Scriptures is to the effect that God the Eternal Father, whom we designate by the exalted name-title "Elohim," is the literal Parent of our Lord and Savior Jesus Christ, and of the spirits of the human race. Elohim is the Father in every sense in which Jesus Christ is so designated, and distinctively He is the Father of spirits. Thus we read in the Epistle to the Hebrews: "Furthermore we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of Spirits and live?" (Hebrews 12: 9). In view of this fact we are taught by Jesus Christ to pray: "Our Father which art in heaven, Hallowed be thy name."

Jesus Christ applies to Himself both titles, "Son," and "Father." Indeed, He specifically said to the brother of Jared: "Behold, I am Jesus Christ. I am the Father and the Son" (Ether 3: 14). Jesus Christ is the Son of Elohim, both as spiritual and bodily offspring; that is to say, Elohim is literally the Father of the spirit of Jesus Christ, and also of the body in which Jesus Christ performed His mission in the flesh, and which body died on the cross, and was afterwards taken up by the process of resurrection, and is now the immortalized tabernacle of the eternal spirit of our Lord and Savior. No extended explanation of the title "Son of God," as applied to Jesus Christ, appears necessary.

2. "Father" as creator.

A second scriptural meaning of "Father" is that of creator, e.g., in passages referring to any one of the Godhead as "The Father of the heavens and of the earth and all things that in them are" (Ether 4: 7; see also Alma 11: 38, 39; and Mosiah 15: 4).

God is not the Father of the earth as one of the worlds in space, nor of the heavenly bodies in whole or in part, nor of the inanimate objects, and the plants and the animals upon the earth, in the literal sense in which He is the Father of the spirits of mankind. Therefore, Scriptures that refer to God in any way as the Father of the heavens and the earth, are to be understood as signifying that God is the Maker, the Organizer, the Creator of the heavens and the earth.

With this meaning, as the context shows in every case, Jehovah, who is Jesus Christ the Son of Elohim, is called the Father, and even "the very Eternal Father of heaven and of earth" (see passages before cited, and also Mosiah 16: 15). With analogous meaning Jesus Christ is called "The Everlasting Father" (Isaiah 9: 6; compare II. Nephi 19: 6). The descriptive titles "Everlasting," and "Eternal," in the foregoing texts, are synonymous.

That Jesus Christ, whom we also know as Jehovah, was the executive of the Father, Elohim, in the work of creation, is set forth in the book, *Jesus the Christ*, Chapter 4. Jesus Christ, being the Creator, is consistently called the Father of heaven and earth in the sense explained above; and since His creations are of eternal

quality, He is very properly called the Eternal Father of heaven and earth.

3. Jesus Christ, the "Father" of those who abide in His gospel.

A third sense in which Jesus Christ is regarded as the "Father," has reference to the relationship between Him and those who accept His gospel, and thereby become heirs of eternal life. Following are a few of the Scriptures illustrating this meaning.

In the fervent prayer offered just prior to His entrance into Gethsemane, Jesus Christ supplicated His Father in behalf of those whom the Father had given unto Him, specifically the Apostles, and, more generally, all who would accept and abide in the gospel through the ministry of the apostles. Read in our Lord's own words the solemn affirmation that those for whom He particularly prayed were His own, and that His Father had given them unto Him: "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled" (John 17: 6-12).

And further: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world" (John 17: 20-24).

To His faithful servants in the present dispensation the Lord has said: "Fear not, little children, for you are mine, and I have overcome the world, and you are of them that my Father hath given me" (Doc. and Cov. 50: 41).

Salvation is attainable only through compliance with the laws and ordinances of the gospel; and all who are thus saved become

sons and daughters unto God in a distinctive sense. In a revelation given through Joseph the Prophet to Emma Smith, the Lord Jesus addressed the woman as "my daughter," and said: "For verily I say unto you, all those who receive my gospel are sons and daughters in my kingdom" (Doc. and Cov. 25: 1). In many instances the Lord has addressed men as His sons" (e.g., Doc. and Cov. 9: 1: 34: 3; 121: 7).

That by obedience to the gospel men may become sons of God, both as sons of Jesus Christ, and, through Him, as sons of His Father, is set forth in many revelations given in the current dispensation. Thus we read in an utterance of the Lord Jesus Christ to Hyrum Smith, in 1829: "Behold, I am Jesus Christ, the son of God. I am the life and the light of the world. I am the same who came unto my own and my own received me not; but verily, verily, I say unto you, that as many as receive me, to them will I give power to become the sons of God, even to them that believe on my name. Amen" (Doc. and Cov. 11: 28-30). To Orson Pratt the Lord spoke through Joseph the Seer, in 1830: "My son Orson, hearken and hear and behold what I, the Lord God, shall say unto you, even Jesus Christ your Redeemer; the light and the life of the world; a light which shineth in darkness and the darkness comprehendeth it not; who so loved the world that he gave his own life, that as many as would believe might become the sons of God; wherefore you are my son" (Doc. and Cov. 34: 1-3). In 1830 the Lord thus addressed Joseph Smith and Sidney Rigdon: "Listen to the voice of the Lord your God, even Alpha and Omega, the beginning and the end, whose course is one eternal round, the same to-day as yesterday, and for ever. I am Jesus Christ, the Son of God, who was crucified for the sins of the world, even as many as will believe on my name, that they may become the sons of God, even one in me as I am in the Father, as the Father is one in me, that we may be one" (Doc. and Cov. 35: 1-2). Consider, also, the following, given in 1831: "Hearken and listen to the voice of him who is from all eternity to all eternity, the Great I AM, even Jesus Christ, the light and the life of the world; a light which shineth in darkness and the darkness comprehendeth it not; the same which came in the meridian of time unto my own, and my own received me not; but to as many as received me, gave I power to become my sons, and even so will I give unto as many as will receive me, power to become my sons" (Doc. and Cov. 39: 1-4). In a revelation given through Joseph Smith in March, 1831, we read: "For verily I say unto you that I am Alpha and Omega, the beginning and the end, the light and the life of the world—a light that shineth in darkness and the darkness comprehendeth it not. I came unto my own, and my own received me not; but unto as many as received me, gave I power to do many miracles, and to become the sons of God, and even unto them that believed on my name gave I power to obtain eternal life" (Doc. and Cov. 45: 7-8).

A forceful exposition of this relationship between Jesus Christ as the Father and those who comply with the requirements of the gospel as His children, was given by Abinadi, centuries before our Lord's birth in the flesh: "And now I say unto you, Who shall declare his generation? Behold, I say unto you, that when his soul has been made an offering for sin, he shall see his seed. And now what say ye? And who shall be his seed? Behold I say unto you, that whosoever has heard the words of the prophets, yea, all the holy prophets who have prophesied concerning the coming of the Lord; I say unto you, that all those who have hearkened unto their words, and believed that the Lord would redeem his people, and have looked forward to that day for a remission of their sins; I say unto you, that these are his seed, or they are the heirs of the kingdom of God: for these are they whose sins he has borne; these are they for whom he has died, to redeem them from their transgressions. And now, are they not his seed? Yea, and are not the prophets, every one that has opened his mouth to prophesy, that has not fallen into transgression; I mean all the holy prophets ever since the world began? I say unto you that they are his seed" (Mosiah 15: 10-13).

In tragic contrast with the blessed state of those who become children of God through obedience to the gospel of Jesus Christ, is that of the unregenerate, who are specifically called the children of the devil. Note the words of Christ, while in the flesh, to certain wicked Jews who boasted of their Abrahamic lineage: "If ye were Abraham's children, ye would do the works of Abraham. * * * Ye do the deeds of your father. * * * If God were your Father, ye would love me. * * * Ye are of your father the devil, and the lusts of your father ye will do" (John 8: 39, 41, 42, 44). Thus Satan is designated as the father of the wicked, though we cannot assume any personal relationship of parent and children as existing between him and them. A combined illustration showing that the righteous are the children of God, and the wicked the children of the devil, appears in the parable of the tares: "The good seed are the children of the kingdom; but the tares are the children of the wicked one" (Matt. 13: 38).

(TO BE CONTINUED.)

MONUMENT TO MEMORY OF STALWART MEN.

LAST evening, June 26th, 1916, in the presence of about two hundred relatives, close friends, and general Church authorities, a monument was unveiled and dedicated in the Salt Lake City cemetery as a memorial to John Smith, George A. Smith, and John Henry Smith.

The monument, one of the largest and handsomest in the burial place, is, for the most part, of Vermont granite, taken from the

same Barre quarries as the stone used in the Joseph Smith memorial at Sharon.

It stands six feet eight inches in height, and is set on a base of native stone, eight feet eight inches by four feet ten inches. On the front side of the shaft are carved the names of the three men in whose honor it is erected, and on the opposite face is the history of the principal events in their lives, as follows:

"Patriarch John Smith, son of Asael and Mary Duty Smith. Born Derryfield, N. H., July 16, 1781. Baptized 1832. Utah immigrant 1847. First President Salt Lake Stake. Presiding Patriarch 1848-54. Administered 5,560 blessings. Died May 23, 1854.

"President George A. Smith, son of John and Clarissa Lyman Smith. Born Potsdam, N. Y., June 26, 1817. Baptized 1832. Ordained an apostle 1839. Utah Pioneer 1847. Member General Assembly of Deseret 1848, and of first Territorial legislature. Founder Parowan 1850. Counselor to President Brigham Young 1868-1875. Trustee-in-Trust 1873. Traveled 30,000 miles preaching the gospel, one-third on foot. Died September 1, 1875.

"President John Henry Smith, son of Geo. A. Smith and Sarah Ann Libby Smith. Born Council Bluffs, Iowa, September 18, 1848. Bishop Seventeenth ward 1875-1882. Member of the city council 1876-1882. Utah legislature 1882. Ordained an apostle 1880. President European mission 1882-1885. President constitutional convention of Utah 1895. Counselor to President Joseph F. Smith 1910-1911. Member of the state capitol commission 1911. Died October 13th, 1911."

Musical numbers during the service were given by the Seventeenth ward quartet, with solo by James H. Neilson, as follows: "God moves in a mysterious way," "I know that my Redeemer lives," and "Rest for the weary soul."

The opening prayer was offered by President Anthon H. Lund. President Francis M. Lyman delivered a short address, after which the monument, draped with the same flag that once covered the bier of President John Henry Smith, was unveiled by Miss Emily Smith and Miss Josephine Smith. The former is the oldest granddaughter of President John Henry Smith, and the latter his youngest daughter. President Joseph F. Smith, in a short address, spoke of his acquaintance with all three of the men to whom the monument was erected, of their characters, and of their descendants, to whom they had given names of honor. He compared the solidity of the granite shaft to the character of the three men, and, in conclusion, offered the dedicatory prayer. Bishop Franklin S. Tingey pronounced the benediction. Elder George Albert Smith, the eldest son of President John Henry Smith, had charge of the service.—*Deseret News*, Salt Lake City.

THERE will be no lack of repentance when the morning of the Judgment Day dawns.

CHRONOLOGY OF THE WAR.

July 1.—A great offensive movement commenced by the British and French.

July 3.—The British report having occupied Fricourt, and driven the Germans back over the whole line. 3,500 prisoners taken. The French have occupied Herbecourt and taken 6,000 prisoners.

July 5.—Russians capture more than 10,000 prisoners on various parts of the front, including 5,000 on the Dniester front.

July 7.—The British resume the offensive and capture trenches east of La Boiselle, and some other points.The Italians continue their advance along Rio Freddo and the Astico valleys.

July 8.—After a month's fighting the Russians report that they have taken 235,000 prisoners, 250 guns, and 700 machine guns. They have occupied Bukowina, and part of eastern Galicia, and are now attacking the German lines under Hindenburg.

July 11.—A German submarine bombards Seaham, a small harbor on the east coast. One woman reported killed, and one house struck.

July 12.—The American government decides that the German submarine which has reached Baltimore with a cargo of dyes is a merchant vessel. England and her allies will resist this decision, it is said.

July 15.—The British force the Germans back to the third system of defence, four miles in the rear of the original line, between Fricourt and Mametz.

July 20.—The British gain ground at Delville Wood and Longueval. The French report advances on both sides of the Somme.

July 21.—A French aviator captured at Cholm, Poland, after having flown across Germany and dropped proclamations in Berlin and other German cities.

July 23.—Heavy fighting on the British front. The British secure important advantages in Pozieres region.

July 24.—Russians steadily advancing on Erzingan from north and south, while to east the advance guards are less than 15 miles away. The total number of prisoners taken by the Russians since June 8th, reported to be 299,620.

July 26.—The Russians enter Hungary. The Russian army in Caucasus occupy Erzingan, in Armenia. The British take Pozieres.

July 27.—Captain Fryatt condemned to death by a German court martial at Ghent, and executed, for having attempted to sink a German submarine. Serbians attack Bulgarians on Greek territory.

July 28.—The Russians occupy Brody.

July 29.—Three airships drop thirty-two bombs in Lincolnshire and Norfolk. No casualties.

July 30.—The Anglo-French forces resume the joint offensive in the direction of Combles.

July 31.—The Russian report from Galicia is that they have broken the line of the opponents on a front of 80 miles. The captures at Brody are said to comprise 2 generals, 651 officers, and 32,000 soldiers and many guns.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 3, 1916.

EDITORIAL.

BELIEF AND FREEDOM.

THE Rev. Donald B. Fraser, in a recent very striking sermon, criticizes the Bishop of Liverpool for saying, referring to "conscientious objectors," that "freedom of conscience does not mean believing anything you like, even though it be to the detriment of your neighbors, and declining to perform your duties as men and citizens."

In analyzing this statement, Mr. Fraser takes issue with the Bishop as follows:

"'Freedom of conscience is not believing anything you like.' Well, now, is it not? The question arises whether we do not all believe what we like; whether, indeed, you can believe anything else; whether you can accept by faith anything that has not something which especially recommends it in your eyes, and is so harmonious with your particular predilections as to suit your temperament and capacity. * * * Belief is not a voluntary thing. You cannot help believing what you do. It is a matter of taste and temperament. Where the Catholic church made such a grievous mistake, was to attempt to force belief. You can no more make yourself believe a thing, than you can make anyone who does not like music, like it, or one who does not appreciate beauty, appreciate it. We do believe what we like. Yes, anything we like. We cannot do anything else. Which is nothing more nor less than saying that we must inevitably be ourselves, and not somebody else."

With the difference of opinion between the two prominent clergymen we are not concerned, but the question of the nature of belief, which is raised by Mr. Fraser, is one of general interest, and can be considered with much profit. The Rev. gentleman, as is clear from the sentences quoted, holds that we do believe what we like, and that we cannot help believing what we do. "We do believe what we like," he says, "Yes, anything we like. We cannot do anything else."

It is, unfortunately, a fact, that a great many in our day believe what they like, instead of what is true. When it comes to religious questions they are not capable of weighing evidence, or they do not care to, and they accept a view, a doctrine, because they "like" it; or because their parents say it is right; or because it is good business to belong to a church which has that particular doctrine in its creed; or for other reasons. In questions that relate to business, or social affairs, the same considerations are not

sufficient basis for a decision; the business man wants to know for himself what he is doing, before he takes an important step. In the social world the same rule obtains, but it is different in religion. For, do not all roads lead to Rome? What does it matter which way you go to heaven, so long as you are heading in that direction? And in this pleasant delusion many, we fear, dream away their chance to obtain eternal exaltation.

In common affairs of life it would sometimes be very dangerous to believe what we like, instead of what is true. I might like to believe that a citizen of a neutral country may travel in Great Britain without a passport, as in former years, but that belief would bring me into trouble before long, no matter how harmless I might turn out, and how sincere my belief might be. I might believe that a certain train would take me to my destination, but if I were going to London, and had boarded a train for Glasgow, my belief would not make any difference. To believe what we "like," instead of what is true, is just as serious in religious matters as in temporal affairs, and that truth the world must learn to understand, before we may expect a more general desire for that truth which will set those who possess it free, in the highest sense of that term.

We are responsible for our belief, as well as for our acts and words. Our Lord, in commissioning the Twelve to carry His message to the world, assured them that "he that believeth not shall be damned." How could belief have so serious consequences, if it were true that "belief is not a voluntary 'thing?'" Did our Lord mean to say that "you cannot help believing what you do, but unless you believe differently, you will be under the judgment of the lost?" Is there consistency in such a proposition? No, indeed. Man is not so utterly helpless in the matter of belief, as the statements quoted would seem to imply. If we are rational beings, we believe on evidence, and not on likes or dislikes. And, moreover, we are so constituted, that we cannot but believe any proposition for which the evidence, in our judgment, is sufficient. We cannot but believe that two and two make four, if we understand the proposition. We cannot but believe that there is perpetual snow and ice at the north pole, if we accept the evidence. Man cannot but believe truth, when he perceives it. God has made us that way, and, therefore, we are responsible for our beliefs.

How, then, can we regulate our opinions and bring them in accord with truth? "By attending to evidence, and then by contemplating truth," is the reply of philosophy. And the Scriptures give the same directions. "Faith and affection," says Dr. Joseph Augus, "are both influenced, not by analysing them or by violently attempting to strengthen or purify them, but by examining truth, and holding communion with the objects that deserve and claim our love. The Bible bids us consider and give heed, assuring us that earnest, humble consideration will end in faith,

and faith be followed by holy and appropriate feeling." God has given us ample means by which to find truth in all essential particulars, and if we neglect to use these means, and because of this neglect, remain in error, we are held responsible, and justly so.

This is an important subject. Men living in our day and age cannot, if they miss the road to eternal exaltation, say that they could not help it; that they believed they were right, and could not believe otherwise. God has revealed the truth, not only in nature, but in His word, and, in our day, as in former ages, through His inspired servants. Anyone who will pay attention to the evidence presented, will be convinced. The Lord has, furthermore, promised that those who will ask Him, in humility and with a heart open to truth, will receive the testimony of the Holy Spirit within himself, giving him an assurance that cannot be mistaken. This is a test every one can make for himself. It is infallible.

Having said this much about the Rev. gentleman's sermon, we now take the liberty of quoting the closing paragraph, which is an eloquent and forcible appeal for freedom of conscience:

"For all the tyrannies, all the repression, all the obloquy, all the cruelty, there will come a day of reckoning, and those who have stood for what they believed to be right, shall shine as the stars, for ever and ever, and history will weave their laurels for them if you do not. And as for the practical suggestion that they should be deported, I heartily agree. Let them go. It is an excellent suggestion. Many would be only too delighted. For some inscrutible reason, tens of thousands of the best manhood and womanhood of this land have, until recently, been voluntarily deporting themselves. If you go into some of the valleys of the North of Scotland you will find the ruins of deserted and empty cottages. The stalwart sons and daughters of the glen are gone. There was no place for them. Room was wanted for the deer for sport, and manhood went across the sea, and many would follow them now, did the law permit. Let them open their ports, and abolish their permits, and see. Only if they are given the right to go, they should also be given the right to choose where they shall go. Yes, and it would not be the first time that a shipload of men left these shores for a land where they could have a free conscience. And it was not by any means the worst who sailed in the *Mayflower*. Nor would it be now. No, there is no worst or best in this matter. There is only the soul crying out for freedom, and it will get it, for it will cry out till it does" (*Plain Truth*, for July, 1916).

This appears to us to be a word of warning which the nations of Europe would do well to heed. Repression and oppression may be necessary at times, under abnormal conditions, as bandages are necessary when wounds and bruises are to be healed, but as means by which to keep nations together and develop strength in healthy limbs, they would be worse than useless. Give nations the freedom of thought, and word, and action, to the fullest possible extent. Under freedom alone can the best qualities of manhood exert their influence for the good of all, and the advancement of the race.

J. M. S.

ONE OF THE SIGNS OF THE END.

One of the signs of "the end" is the appearance of false christs and false prophets. At no time in the history of the world, since the years immediately preceding the end of the Mosaic dispensation and the fall of Jerusalem, have there been more characters of that description than during the last twenty or twenty-five years. False christs and false prophets have appeared in great numbers, especially in the United States, where the Church of Christ was organized in 1830; for it is always a fact, as Luther in his day observed, that where Christ rears His Church, the devil always builds a chapel.

The latest claimant to prophetic honors has arisen, not in America, however, but in Africa—in Nigeria. According to press reports, a remarkable movement among the negro tribes has arisen, causing some concern in government circles. At the head of the movement is a negro, who, having some knowledge of the Bible, has proclaimed himself Elijah II., and claims, among other miraculous gifts, to be able to raise the dead. A clergyman, who has returned to England, told Reuter's representative that he first heard of the movement as far back as the end of last year. Many of the more enlightened young men among the negroes, brought under European influence, are looking for something to replace the existing "juju," and are flocking to the banner of the new prophet. An official who has reached England from the districts more immediately affected, considers the movement very serious. It has spread to many districts in the interior, and probably over a million natives have identified themselves with it. Elijah claims to perform over a thousand miracles daily.

Similar phenomena may be looked for in different parts of the world. As the end draws near, and the troubles multiply, many will arise and claim a divine commission to "lead Israel out of Egypt," though they are not sent. It behooves the people of God to be on their watch always, and to remember the word of the Lord concerning all pretenders, "If any man shall say unto you, Lo, here is Christ, or there, believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be" (Matt. 24: 23-27). When the Lord comes to reign, the world will know it. There can be no false pretense, no deception about His coming in glory.

J. M. S.

Have more religion in your heart than you carry in your head.

THE CHURCH OF CHRIST.

How many people are there in the world, I wonder, who are worshiping in, or belonging to, churches other than the Church of Jesus Christ? There must be some thousands, nay, millions, of people who call themselves Christians, and who profess to follow the plan of our Lord and Savior, but who, I am sorry to state, are not members of the *one*, true Church of Christ. We, who are members of the Church, are very thankful, indeed. The statement has been made, but, as is well known by the true followers of our Lord, it is untrue, that Joseph Smith and others founded the "Mormon" Church to make gain. Such statements as these are only made by shufflers and quibblers, many of whom will not listen to the truth, but will try, by all ways and means in their power, to evade it. How often have our missionaries borne their testimonies to this kind of people? Times without number have our missionaries said, "Here, brothers, is the Church restored in its fulness, and in all its former glory, *through* Joseph Smith"; or words to that effect. What church is there in all the world that offers the same advantages, the same knowledge? Freely have we received this knowledge and understanding, and freely it is offered to the world. No big-salaried men are employed to preach the truths which are to be found in the Church. A college education is not needed to grasp and hold them. There are many who say that they follow the teachings of Christ; but are lacking in the practice of many of the principles. Such people are like the Pharisees who tried to trip our Lord up, giving Him problems which they thought He could not solve. Christ says, "Howbeit, in vain do they worship me, teaching for doctrine the commandments of men."

For centuries there have been no revelations, but now, in what is known to the world as the "Mormon" church, is found the gospel of Christ—the same gospel that Christ taught when He was upon the earth. We testify, in all sincerity and soberness, that Joseph Smith was a prophet of God, and that through him (Joseph Smith) this gospel was restored to the world. Paul, on one occasion, said, "For I know this, that after my departing shall grievous wolves enter in among you, * * * Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." It does not matter what corner of the earth you are in, whether you are in the east or in the west, "grievous wolves" have entered in among the people. Some hundreds of doctrines are preached in all the four corners of the earth, and many there are who are groping about in darkness, not belonging to any church. Let me ask these questions: "Can Christ be the cornerstone of all these churches? Is God the author of confusion?" The "Mormon" answers emphatically, "No, certainly not!" Then there is only one thing we can think of, which would cause such

confusion, and that is that men have changed the ordinances of Christ.

Again, Christ makes the statement that, "False Christs and false prophets shall arise, and shall shew signs and wonders, to seduce, if it were possible, even the elect. But take ye heed: behold, I have foretold you all things." Here is Christ telling us of false prophets and false Christs arising and deceiving the very elect. You can turn to some of the doctrines that are taught in the world, and they are only partly that which Christ taught. The other parts have been done away with, as Christ prophesied, because they did not suit the ideas of men. But here we have again restored to the world the Church, and as one authority has truly said, "'Mormonism,' limited only by the broad bounds of Christianity, is an amalgamated and co-ordinated parliament of religions."

Let us all be missionaries; let us be "instant in season and out of season," and let us warn our neighbors now, that the Church is once more upon the earth, never again to be taken away, and that it invites investigation. "Mormonism," on the face of it, demands the consideration of all people, because it is the only true religion upon the earth at this present time.

REG. A. HANSON.

CALL FOR PROHIBITION.

AN impressive array of signatures, such as has rarely come together on such a document, has been attached in the last few days to the memorial to the Government, now being promoted by the Strength of Britain Movement. The memorial, which was inaugurated at a meeting of business men at the Hotel Cecil, a few weeks ago, is a notable demand for the suspension of the liquor traffic during the war, on the grounds of national duty to our allies, to the army, and the fleet, and of conserving the full strength of the nation for present dangers and future needs.

Among those who have signed in the first few days are representatives of the Order of Merit, the Privy Council, Parliament, the Army and Navy, nearly all the universities, the Royal Society, the Board of Control, many great shipping and shipbuilding companies, munition workers and great business firms, about forty headmasters of public schools (including Eton, Mill Hill, Haileybury, and Tonbridge), and fifty medical officers; striking list of names of eminence in letters, science, art, and medicine; recorders, judges, magistrates, barristers, engineers, diplomatists, and a large number of leading citizens in all parts of the kingdom.

The memorial contains the following passages:

We, citizens of the United Kingdom, appeal to the Government to put the nation on its full strength.

Now that the nation has followed the example of our allies in enrolling its full manhood, we appeal that we may range ourselves with our greatest allies and put on the whole armor of Britain. The power exerted by alcohol cuts through the efficiency of the nation; it weakens our fighting forces, and must lengthen the war. These facts stand out concerning this powerful trade:

It hinders the army; it is the cause of grave delay with munitions; it keeps thousands of men from war-work every day, and makes good, sober workmen second-rate.

It hampers the navy; it delays transports, places them at the mercy of submarines, slows down repairs, and congests the docks.

It threatens our mercantile marine; it has absorbed during the war, between 60 and 70 million cubic feet of space; and it retards the building of ships to replace our losses.

It destroys our food supplies; in 20 months of war it consumed over 2,500,000 tons of food, with sugar enough to last the nation 80 days. It uses up more sugar than the Army.

It wastes our financial strength; in the first twenty months of war our people spent on alcohol £300,000,000.

It diverts the nation's strength; it uses up 500,000 workers, 1,000,000 acres of land, and 1,500,000 tons of coal a year; and in twenty months of war it has involved the lifting and handling on road and rail of a weight equal to 50,000,000 tons.

It shatters our moral strength; its temptations to women involve grave danger to children, and anxiety to thousands of soldiers.

As it is impossible to estimate the disastrous naval, military, social, and economic consequences of alcohol in this crisis, so it is impossible to exaggerate the good results of its removal. In towns under the Control Board, chiefs of police, are glowing in their praise of peaceful towns and quiet streets at night. The London Sessions, following the adoption of the Order, were the shortest ever known, and several prisons have been closed since the board began its work. Yet, though the drinking hours have been suddenly cut down to two short intervals a day, there has been no serious complaint, and we commend this to the government as proof of the readiness of the people to accept war restrictions, and to share a common sacrifice.

We are convinced that the dangers confronting us arise from the sudden possession of abundant wages, rather than from a lack of patriotic feeling; untrained in spending, or in thrift, large numbers of our workers waste their reserves in drink. The greatest good a Government can render to its people, is to strengthen their right purposes, and weaken the power of their temptations, and there lies upon us now the double duty of protecting our people from the temptation to drink away their earnings, and of protecting the State from the intolerable folly of high wages turned to the advantage of our enemies.

If it is said, we need the revenue the State derived from the

sale of alcohol, the answer lies in these things. No nation can make a profit from such a trade as this. But the fear for the revenue is shattered by the noble action of our allies and dominions; of Russia, which has prohibited vodka; of France, which has prohibited absinthe, and the sale of spirits to women, soldiers, and young people; and of parts of our dominions, especially Canada, where the sale of alcohol is rapidly disappearing, followed by the closing of prisons and the quickening up of life.

Russia, wanting strength and money, too, has found both in prohibition. The saving power of her people has risen from shillings to pounds. The banks that received £180,000 in January before the war, received in January, 1915, £5,600,000, and in January, 1916, £12,000,000. The industrial efficiency of Russia has increased by thirty per cent., and an increase of ten per cent. in our efficiency would replace our revenue from drink. "I deem it my duty to declare, in the most emphatic manner," says the Tsar's finance minister, "that there cannot be any return to the past."

No source of weakness under our control is so widespread; none is more vital to the safety of the State in war, and its welfare in peace. But the dangers of alcohol are tenfold now. The prevalence of venereal disease among one-tenth of our urban population, its special danger to child-life, and the anxiety with which we must contemplate its wide extension as one of the terrible gifts of peace, impose on us an increasing responsibility. In 1912 over 270,000 working days were lost in the Navy from this cause, and 216,000 days in the Army; and the Royal Commission has urged that a decrease of drinking would be an important factor in the decrease of this far-reaching cause of national decay.

It is not to be questioned that in all these causes for apprehension alcohol is the greatest single factor that can be controlled. It is not to be questioned that the nation has readily approved the half-way step to prohibition that has already been taken. It is our profound conviction that the next step must be taken before the strength of Britain can be thrown effectively into the arena on which our liberties depend. No nation can be at full strength with such a factor in its midst.

This account, copied from the *Liverpool Post*, can be supplemented by the statement that a deputation from Scottish temperance societies were received, the other day, by Mr. Tennant, on behalf of the Prime Minister. Mr. Tennant, replying to speeches made, said that he recognized the importance of the matter presented by the deputation, and that it would be carefully considered. There were, however, certain difficulties in the way of prohibition. One was the question of compensation. He was glad to hear that advanced temperance advocates did no longer object to compensation as a war emergency proposal. There was

also the question of how much trouble they would engender among the working classes by the prohibition of the sale of spirits.

These, then, are the chief obstacles to prohibition. The liquor trade, though the worst enemy of a nation, must be paid for ending its hostile activity. In some of the States of the American Union a different view is taken. There the liquor trade is treated as a nuisance, and abolished. The public-houses are regarded as moral pestholes, and they are simply cleaned out.

As for the anticipated trouble among working-men, the probability is that most of the laborers would be glad to have the temptation removed. It would be a great help to many to have general abstinence proclaimed. They would conform to a patriotic order, even if they are too weak to follow the dictates of conscience. We prohibit the sale of certain other death-dealing drugs, and there is no trouble about it among the laboring classes. Why should there be, if the consumption of alcohol is restricted to medicinal uses, the same as opium, morphine, or other dangerous drugs?

SCOTTISH public feeling is steadily growing in volume and intensity on the question of the drink traffic. As the result of a women's campaign, about 40,000 signatures of women have been obtained in the Edinburgh district, to a petition appealing to the Government to pass a measure of prohibition for the duration of the war. The campaign in Edinburgh ended in a procession of women through the main streets of the capital. About 3,000 women took part in the demonstration. The women of Glasgow, and other towns, are conducting a campaign on similar lines.

FROM THE MISSION FIELD.

Releases and Departures.—Elders Aaron T. Pingree and J. Wesley Chipman have been honorably released from their labors in the British mission, and sailed for home July 28th, 1916, per s.s. *Grampian*. They were accompanied by one emigrant.

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